

The Beauty of Other Days

Now seemingly beyond recall may be restored, Wrinkles and Sallowness banished and a faultless, always youthful complexion retained by

Empress Josephine Face Bleach

r is harmless, delightful, fragrant lotion for cleansing, brightening and soothing the skin. It does not give the face a faded out or whitewashed appearance, as the name Bleach would imply. It is only called Bleach to indicate that it removes all unnatural colors of the skin and restores it to its normal, peachy texture and tint.

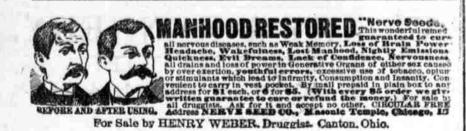
Sixty Days Faithful Use Will Remove The Most Obstinate Freukles.

The most aggravated cases of Eczema Positively Cured in Thirty Days.

Pimples, Acne, Tan, Sallowness, Rough and Reddened Skin, Excessive Oiliness. Blackheads readily yield in 10 to 20 days under the treatment of this won lerful prep-

Sold by all druggists at 75 cents per bottle. Money refunded should it fail to to as represented.

For sale by Burbin, Wright & Co.; C. H. Nye, corner Barnett House; Janson & Kock, Eagle Block; S. E. Barr, Eighth and Market streets; J. E. Lockard, No. 83 Einst Tuscarawas street; E. C. Miller, No. 222 East Tuscarawas street; M. A. Fisher, No. 39 South Market street; J. S. Marquis, No. 60 West Tuscarawas.



"HE THAT WORKS EASILY, WORKS SUCCESSFULLY." CLEAN HOUSE WITH





The Song

"He Never Cares |to Wander From His Own Fireside," | Was probably inspired by the use of our Grates and Mantels. We show the finest line of them in the city. You should see them. We also carry the

Tremont Side Blast Furnace, and a Big Assortment of

STOVES, TINWARE, &C.

You Can't

Find a better place in Canton or Stark county to buy Shoes than at the old re liable store of

Uno.Schumacher THE SHOE MAN,

AT

No.14 E. Tuscarawas St.

We have just received a new and complete stock of Rubber and Leather Boots tor Winter wear.

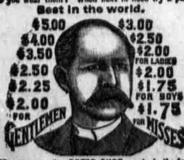
We also carry a fine assort ment of Ladies' and Gents' fine

When looking for fine shoes, at low prices, don't torget to call on us.

JOHN SCHUMACHER,

14 E. Tuscarawas St.

W. L. DOUGLAS \$3 SHOE NOT RIP. wear them? When next in need try a pale.



rant a fine DRESS SHOE, made in the latest It pay \$6 to \$8, try my \$3, \$3.50, \$4.00 or

NEW ADVERTISEMENTS

THE CHRISTY BREAD SLICER MEN OR WOMEN make \$10.00 a day selling the "Wonderful Christy Bread Slicer." Write quick for tetritory. Christy Knipe Co., Fremont, Ohio.

This is the commercial age and every Young Man and woman should educate in harmony with the times.

Clark's Business College, ERIE, PA.,

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HAIR BALSAW
leaness and beastides the heirumotes a luxuriant growth.
over Fails to Rentore Gray
Hair to its Youthful Color.
ares scalp diseases & hair failing.
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HINDERCORNS. The only sure cure for Corna. Stops all pain. Iso at Druggists, or HISCOX & CO., N. Y.

THE KING OF JUVENILES. No book

value, or has had one-tenth the sale of this great annual. Millions of copies have been sold. The new volume for 1804-18 is yet ready, and has over soo large and entirely new pictures, several new stories, (each a book in itself), and hundreds of short stories, anecdotes, etc. The best Xmas present possible for boys and girls of all ages. Order from your bookseller or of us. ESTES & LAURIAT, Publishers, Boston-GRATEFUL-COMFORTING

BREAKFAST-SUPPER. BREAKFAST—SUPPER,
"By a thorough knowledge of the natural laws
which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Goos, Mr. Epps has provided
for our breakfast and supper a delicate flavoured
beverage which may save us many heavy doctors'
bils. It is by the judicious use of such articles of
diet that a constitution may be gradually built up
until strong enough to resist every tendecoy to discase. Hundreds of subtle maiadies are floating
around us ready to attack wherever there is a weak
point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and
properly nourished frams."—[Givil Service tiansite,
Made simply with boiling water or milk. Sold only
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JAMES EPPS & CO., Ltd., Homeopathic Goemlists, Loudon, England.

HOME FOR SALE.

The heirs of Mary Mohler, deceased, will offer at private sale a tract of land containing 1 58 100 acres, with the following improvements thereon: A dwelling house, 23730 feet, two stories high, excellent cellar under whele house; summer house, with wood house statched, and all other necessary outbuildings, all in good condition; good water and good fruit. The same being pleasantly located in Plain township, stark county. O., 1% mits northwest of New Berlin aca half mile northeast of New Berlin station, on the V-liey B. R.

Terms reasonable. Address or call on UHI-E MOHLER, OCHOCHES (O.)

THE PEOPLE'S WORK. | many comforts I could wring into our

REV. THOMAS DIXON ON THE ERA OF COMMON HUMANITY.

The Columbian Exposition a Brilliant Il-Instrution of the Progress of the Masses. Eulalie and Veragua Were There as Relics-"Sasslety" Was Not In It.

New York, Dec. 10,-Rev. Thomas Dixon, Jr., continued in Association hall this morning the second series of sermons on the "Prophecks of the World's Fair." The subject of today's discourse was "The Era of the Common People."

He declared that this great exposition was the achievement of the common people. "Society," so called, was not there. The common people conceived it. They planned it. They managed it. They patronized it and made it a success. Class distinctions were lost in the vaster idea of humanity. This triumphant expression of life by the common people is the prophecy of their early assumption of the supreme control of the whole social order. The text chosen was from

John zii, 84, "Who is this Son of Man?"

It is a most significant fact that Jesus Christ called himself the Son of Man. This was his favorite designation of himself. It was his chosen definition of himself. The greatest revelation Christ made to the world was himself. And in this title he declared himself to be the son of humanity. He was not to be limited to any one family, to any class, to any nation, to any race-he was the Son of Man. The Son of Man shall come in his glory, he told us. The promise in this title he thus gives to humanity is full of richest meaning. As this supreme representative of the human race shall triumph and to him every knee bow at last, so shall humanity, for which he lived, of which he was born, find its day of emancipation and triumph. The Son of Man was crucified, but he rose again. Humanity has been crucified through centuries on the Calvary of pharisaism, "sacred" and profane.

BUT IT SHALL RISE AGAIN. Class and sect and faction shall die at

length, never to live again. The desire to be out of the current of the great humanity is the sure index of the uncivilized animal. Whether he wear purple and fine linen and fare sumptuously every day, or whether he live from hand to mouth and flaunt the red flag of an anarchist, it matters not. The principle is the same. All class ideas and class foundations as such are fundamentally wrong. They are not only immoral, but they are brutal. The self assertion of class, whether of proletariat or hereditary title or millionaire, is the assertion of the antisocial nature of man-the essentially inhuman part of him-in short, the brutal. There is no other name for it It is a matter, then, for heartfelt congratulation that this great exposition

was in the highest and best sense of the word by the people, of the people, for the people. It was the affair of Man-Man spelled with a big capital.

There were no personages there. It was the triumph of the genius of numanity.

There was no exhibit of "sassiety." The Four Hundred were not there to ee the exhibit. It was not their day. True, the Duke of Veragua was present as the guest of the United States government. But he was present as a

as a relic of Columbus. So the Spanish Infanta was a curio of a romantic past surviving today. Only in this sense were they a part of the

HUMANITY'S TRIUMPH. For once class was lost in humanity.

The idea of the fair originated in the brain and heart of the common people. It was created by them.

It was planned and managed by them and for them. It was patronized and made a succes by them.

It could have been created by no less a power.

It could have been sustained by no ess a power.

No king or prince or emperor of any nation or empire in this or any other age could have done such a work. It meant an expenditure first and last of about \$200,000,000. And more, it meant the corporation in heart and purpose of millions of people of all races and nations with one thought and one purpose.

The vast crowds of people who poured through those gates from day to day and filled those palaces and grounds were the best looking people of equal number that ever gathered on this planet in one

And "sassiety" was nowhere to be seen. Let the dudes and loafers and butlers who crawl up the stoops of the so called great and count it an honor to wash their dishes make a note of this fact,

This was a world's fair.

And the world was represented there And the world was there to see it. But "society" was not there. Where, then, is the place of this petty

mob that arrogates to itself so lofty a title?

IT IS A SUPERFLUITY.

It has no mission in the real work of the world. It is froth. There are two great problems that now weigh on the minds of "sassiety." They are the two problems that always arose to trouble the peace of a distinguished cipher in that august coterie. "There are two things that bother me," he said. "One is, how the world got on before I came into it, and the other is how it is going to get on after I leave it."

This exposition, that marks the glory of centuries of human achievement, has given a most emphatic answer to these solemn queries.

Yet how many poor fools there are in this big world of ours who actually believe that the universe is no larger than their conception of a "class," or caste, of artificial social distinctions! Most of our sighings and heart burn-

ings are not over the great problems of the human race and human heart, but over the tremendous problem of our own class position and limitations. An uneducated man who had made a

vast fortune in a few years by speculation, while driving in the park, encountered a plainly dressed middle aged man on foot. "That man," said he to his wife, "belongs to one of the oldest families in this

city. His grandfather was one of the signers of the Declaration of Indepenlence. He belongs to a set I cannot enter. I would give half I am worth for Meantime the middle aged gentleman

on foot mused as he looked at the mag-nificent carriage and equipments. "If I had some of that map's money, how

So the Wall street magnate, who once made a speech 31 minutes long at a dinner and saw his name in the papers next morning, envies the peculiar glory of the man of letters whose name appears

So the poor man of letters sighs for the gold of his neighbor and resolves that if he ever gets enough of it he will never write another line.

So when we aspire we hope to climb from class to class.

WE LIVE IN CLASSES. We think in classes: we forget the hu-man. In proportion as a class is a class, it is not human. The class idea is the essence of self-that is, brutality. The social ideal in which we are willing to subordinate self to the good of others-this is the very essence of humanity. If this exposition can only burn this

great thought into the minds of the millions who saw its glories and wept with the rapture of its beauty and harmony, it were worth twice \$200,000,000. Scarcely a day passes in our history but that the cable brings us the news of a divorce suit or separation between an American girl who married a titled brute under the impression she was getting into "society." When will they learn they are getting out of society and joining a contemptible little mob, the foundation of whose class is the brute part of

man's nature? The last news we have from the old world is that the daughter of a man who rose from the ranks of the poor to be many times a millionaire and married title has sued for a divorce from her 'prince." This prince, we are informed, is a young debaucher, whom no decent man could allow to enter his home because of his disreputable habits, and who beasted that he would yet take the independence out of his American wife.

Well, the American girl who marries a titled brute deserves no better than she gets. And yet, the pity of it! BUT ONE GOOD TITLE.

Let our girls and boys know there is but one title to nobility-the nobility of a great nature. The man who separates himself from his fellow men by class or clique wall is by its limitations so much smaller a man. The man who believes the sun rises and sets for 400 people and aspires to be one of them has only 400 people, and very small people at that, in the world in which he lives and reduces himself to a stray poodle whining at the gate and hoping for admission in the dim by and by, when Ward McAllister or some other great butler shall smile. This exposition will

teach us here a most important lesson. This triumphant expression of life by the common people is the sure prophecy of the day soon to dawn when they will rule supreme over the whole social order.

The same reasons make this a certainty which made the absence of "society" in attendance and management a forgone conclusion.

First-The vulgar rabble, called the common people, seem to have a practical monopoly of patriotism. Such a fair was first a supreme expression of national consciensness. "Society" has no national consciousness. "Society" takes no note of any of the vulgar affairs of this dirty earth that originate and have their being outside their "set," The smaller the "set" the more perfect it is

considered. There is no room : n a set for a nation and a national consciousness among such relic. He was not exhibited as a mem- people is as unreason able a demand as to ber of "society." He was shown strictly suppose them capable of thought. mental development.

> PATRIOTISM OF GREAT MINDS. The love of country is a large thought, It cannot dwell in su all quarters. Nor can it live in a vicuu a. It presupposes company. It presupp oses something of the human-somethin ; of human brotherhood and fellowship upon the largest lines.

To love one's country' means of necessity to love the people who make it loveable. "Society" by its very cardinal principle is forbidden under penalty of deepest damnation from loving large numbers of people or from even taking note mentally of their existence.

Besides "society" is for bidden to love mything. For leve is an emotion. Worse, it is a passion. And emotions and passions are extremely vulgar! Violent emotion, indeed any movement of the soul one degree removed from vacuity, is therefore strictly forbidden. Hence the only love "society" does not forbid is the love of a poodle,

Not only is it impossible for "society" to love country because the country contains millions of common people, and because love is a vulgar passion, but now it is made still further impossible because the love of country really means the love of humanity-and this is too large a thought even for the great butlers of "society" who write its guides to con-

mider.

True patrictism is to love one's country not as against the world-it is to love one's country because it is a part of God's world, which he has given to man. Every true patriot has a heart as big as the world. He loves his fellow man as man, and is as ready to fight man's battles in other climes and beneath other skies, as beneath his own flag or his own soil. Such world embracing emotions are entirely impossible in a vacuum.

THE VAPID "SOCIETY" INTELLECT. Hence any great function which has as its basal principle the national conscionsness is atterly foreign to the genius of "society." "Society" does not even deign to adjust its single barreled eyeglass to see what it is all about. "Society" simply plays with the poodle and drinks tea until it is over. Moreover, such a grand exposition could never be conceived, much less carried to a successful issue without a co-operation, which means the subordination of self to the good of others. Subordination of self is the great unknown in "society." ciety" is born, lives, moves, has its being strictly in and of the exploitation of self. To subordinate self would annihilate "society" at one full stroke. It would destroy clique and class and exhalt hu-

manity. Hence "society" was not in it. And it could not have entered it without abrogating its right to existence. If it were indeed the World's fair, and 'society" was not there, the place of "society" is where? The echoes of vac-

nity answer "Nowhere!" But why inveigh against "society" with such warmth if it were not there and did not profess to be there? For the same reason an irascible old justice of the peace once gave for a fine. A young lawyer accosted him familiarly on the street one day and made some remark which at once aroused his wrath.
"Young man," said he, "I fine you \$5

for contempt of court." "Why, judge," said the young offender, you are not in session." "This court," responded the judge,

now thoroughly aroused; "this court is always in session, sir, and consequently is always an object of contempt." Second-Such movements presuppose

a boundless faith in man. It required a measureless faith in man to project in the name of human progress a mere show to last but six months which could not be held without levying tribute upon the whole world, civilized and savage, and expending the enormous sum of \$200,000,000.

"Society" in its fundamental creed forbids, under penalty of banishment among the common herd, faith in man.

"Society" does not know "man." has not been presented. Nobody can speak for his ancestors. And those who do whisper the horrible rumor that folks say he is related by blood to a monkey! Wherenpon "society" is shocked and calls for smelling salts and tea for

FAITH AND PROGRESS. Now, faith in man is the secret of all

For this reason the philosopher thinks; for this reason the scientist toils, the philanthropist sacrifices, and the inventor never despairs.

Sweep from the human soul this sublime thought, and civilization is dead.

It is this faith that has sailed unknown eas, opened the forests, tunneled the mountains and brought to the whole world the inspiring conception of its unity and brotherhood. The poorest investment any man ever made is infidelity-especially in man and of man. No investment pays such returns as faithespecially in man, the image of God. And no man can have faith in God who has no faith in man.

I read the other day a strange story of a gulch near Shasta City, Cal. The writer said that it is a deep ravine, with rocks showing all the way up the sides. Gold in paying quantities had been found along the stream, but it seemed to disappear a few feet from the channel. One day, while a gang of men were toiling in the stream, a stranger, evidently ignorant of mining, came along and leaned on hisragged elbows to watch the results

of their labor. The miner near him took out a \$5 nugget, and anxiety overcame the ignorant

stranger. "Say," he asked, "where can I go to diggin to find it like that?"

The hardy miner stopped his work, and giving the wink to all the boys, so that the joke should not be lost, pointed up to the barren rocks, where no gold had ever been found. "You see that rough lookin place?"

"Yes," said the new hand. "Well, thar it is rich. Jes' you stake out a claim an go to work, an when we finish here we'll come up too."

The new hand thanked the miner, and the boys all grinned their appreciation of the joke. That afternoon a solitary figure was seen picking on the rocky hillside, and every time the miners looked up they roared with laughter. But the next day the new miner struck

a pocket and took out several thousands of dollars in gold. Then he came and thanked the miner who had sent him up there, and went down into the valley and bought a farta, while the other miners dotted that same rocky hillside for days without finding a pocket. They agreed that it was a joke, but not exactly of the kind they had intended.

So "society" lifts its nose in supercilious surprise at the simplicity of a boundless faith in man, and would roar with laughter at those who toil for that faith were not rearing "vulgar." Born of this measureless faith in man was the uniform good nature and kindliness that beamed on the faces of the hungry millions that crowded those palaces and beautiful grounds.

NOWHERE AN ANGRY, SCOWLING FACE. Everywhere good nature and fraternal kindness! Who that saw it will ever forget that crowd of joy-lit human faces! No drunken revelry! No envious glances! No standing on privileges! Fraternity! Humanity! Verily, "society" was not

Third-The common people are humanity. By the common people I mean the aggregate, inclusive of the two great classes continental writers would designate as bourgeois and proletariat. In America there is, strictly speaking, no middle class as distinguished by hostile ideals from the working class. The middle class people with us are working people, and they are identified in the main with the working people in life and aims and hopes. Human progress is bound up in the common people. Progress that is not in them and of them is not progress. The little cliques of people that form themselves into petty unsocial mobs apart from the common people may be grouped as intellectual and spiritual paupers, and with other feeble folk cared for by the state may be left out of the account of the history of hu-

manity. The one lesson the vastness of the fair taught, with overwhelming emphasis, was the measureless grandeur of man

and the insignificance of men. Individual interests were dwarfed and lost in the immensity of the world idea. Corporations whose name circle the earth, and whose affairs are discussed in book and pamphlet and magazine as though they controlled the destinies of nations, had their little exhibits here and were lost in the whole. The Standard Oil company cuts an insignificant figure as compared with the great indus-

try of eggs and poultry. The common people are humanity, because they fight its battles.

They do its thinking. They do its suffering.

They do its work. Take out of the history of the race the battles to be fought, the achievements of thought, the martyrdoms to be suffered, the work to be done, and what is there left? "Society!" Nothing! Let idle loafers, the froth and the dregs, take note, the day of humanity dawns!

Class must perish, man be giorified! Yes, man, whose inhumanity to man has made countless thousands mourn, will yet come forth purified by suffer-Yes, man, that "pendulum twixt a smile and a tear," will yet live to see tears turned to smiles upon the faces of a nobler race! For the Son of man will yet come in his glory!

The Cause of Rheumatism.

The Cause of Rheumatism.

An acid which exists in sour milk and cidar, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonising pains. What is need is a remedy to neutralize the acid, and to so invigorate the kindeys and liver that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggests a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

THE WILSON BILL.

tome Pertinent Comparisons of the Wool Schedule With the McKinley Bill, By Col. W. A. Tayler.

Let us take a family of six grown persons – three women and three menwho live in very moderate circum-stances, and are able to invest about \$100 each per year in woolen garments of all kinds for personal use. To illus trate the workings of the two systems let us take the manufacturer's price of each item, add to that the two different systems of taxation, and to the sum of the original cost, plus the tariff tax. add 50 per cent for freight, insurance and wholesale and retail merchants profits

Here are some of the indispensable articles in the medium price woolen schedule which this family of six would have to purchase, and the figures below will show what they would cost the consumer under the two systems:

Woman's dress goods-

. 1	Woman's dress goods—	
Ч	Thirty pards at 50 cents \$ 15 00	Wilson \$ 15 0
	Tariff charges	10 0
,	Total cost to consumer \$ 87 73 Men's dress goods—	9 80 8
	#ifteen yards at \$1.25\$ 18 75 Tariff charges	8 18 71 6 5 19 6
		-
	Total cost to consumer 46 96 Weman's coaks—	8 87 9
1	Three at 87 each	9 21 1
В	Freight, pfoft, &c 17 58	14 1
8	Total cost to consumer 8 52 63	8 42 5
	Three at \$10 each \$ 80 00	80 0
-	Tariff charges	10 5 20 F
0	Total cost to consumer 75 15	8 60 7
	Six pairs at \$3.50 \$ 21.00	\$ 21 0
0	Tar ff char ea	7 B
	Total cost to consumer 6 52 60	# 42 5
f	Brussels carpet (8)— Ninery yards at 50 cents \$ 45 00	# 45 (
r	Freight, profit, &c	18 0
8	Total cost to consumer \$158 90	. 145
d	Hote, gloves, underwear, &c	2000
d	Six persons, \$15 each 90 00 Tariff charges 60 30	8 90 0
-	Freight, pr. fit, &c 75 15	60 7

Total cost to consumers...\$125 45 Total cost of all Items..... 644 88 Saving under Wilson bill. This family of six persons, it will be een, are able to save \$154.06 in a single year in making their necessary pur-chases of woolens under the Wilson

ittle over \$25 per capita in taxes to workingmen and women-that leaves it in their pockets at the end of the year—going to ruin a country?

is a system of taxation that saves a

HIGH TRIBUTE TO THE WILSON BILL.

No more valuable tribute has been paid to the Wilson tariff bill than the business opinion of that prominent and successful steel manufacturer, A. J. Moxham, of Johnstown, Pa. Mr. Moxham is a large owner of the Johnson Steel works, the largest street railway manufacturing plant in the United States, employing ordinarily 2,000 men. Mr. Moxham prefers the Wilson bill to the McKinley bill, and says so in an

interview in that dizzy high Protection organ, the Pittsburg Dispatch. To that class of poorly informed Republicans who think the Wilson bill is conservative measure, solid business principles, Mr. Moxham's opinion is especially valuable. Here is what Mr. Moxham says, in the Pittsburg

Dispatch, "It is commonly assumed in opposition to the Wilson bill that foreign nations could take possession of the markers of the United States in the event of free trade, on the basis of the present labor cost of native production. How can this claim be reconciled with the known law that a relatively small increase or decrease of demand will alter enormously the selling prices of the materials demanded There can be no large increase in supply from other countries without a tangible and heavy advance in prices from today's basis, and consequently an increase in the price of labor in these countries. And therefore, what would happen on the removal of the tariff would be an equalization of the price of labor, by an advance on the part of foreign manufacturers and a proportionate decrease on the part of manufacturers in this country.

We happen to be running a mill here in Johnstown, manufacturing a product now very extensively used in England. I know that on the same class of work, on the same machinery, we can turn out two or three times the product that is being turned out under existing conditions in England. And while it may be true that we are payng our men more money per hour than they are paying in England, I believe the greater efficiency of American labor is giving us more in return, and that even on today's basis our labor is the cheaper. To my mind, then, it certainly follows that free trade in America will be a bad thing for English manufacturers. And because I happen to have everything invested in Ameriean steel manufacture, 1 am anxious for free trade in order that I may sell steel rails to England." Gentlemen of the narrow Chinese

McKinley pattern what will you do with this experienced and knowedgus witness? He knows more about business and business man's tariff in one minute than McKinley has yet learned in his

fully ripe manhood

And you know it.

Shiloh's Cure is sold on a guarantee, It Sulfor's Cure is sold on a guarantee, It cures incipient consumption. It is the best Cough Cure. Only one cents a dose. 25cts, 50cts and \$1. Chas. Weber, Canton Pharmacy, and Fred P. Shanafelt & Co.

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After All Others Fail. MRS. DW. HALKYY ADAMS is no stranger in Onie but stands at the head of one of the most prominent Medical Institutes in the State and has been visiting Canton regular for two years, where she has endeared herself to hurdreds of families by snatching members of their household and friends from prema'ure graves and restoring them to health and happiness after all other dectors had given them up to die. How any man or woman can read the letters and certificates from the hundreds of grateful patients to Mrs. Dr. Harkey-Adams and yet doubt her ability to cure after others fail, seems strange. No one who is honest and truthful can deny that.

-:-CURES-:-

MRS. DR. HARKEY-ADAMS' Success in This and Adjoining Counties has been unparalleled, and while she only promised to visit this county one year, she new, by special request of her many patients and friends, has consented to continue her visits to Canton for 12 moreths. Therefore let all those afflicted with such a hronic Fermale Diseases or difficult cases as the regular family physician is not prepared to treat, apply at once and have the full benefit of the Doctor's coirie time, so you may see that your case is permanently cured. MRS. DR. HARKEY ADAMS can furnish hundred of certificates of cures made and there is scarcely a nella borheed in this or adjoining counties where she has not got the praise of saving the life of some one who had been given up and was not availed themselves of her superior skill could still her reception room and hear the praise of her hundreds of patients who are rejictug and congrativating themselves that they called on her and took treatment they would wait no longer, but would begin treatment at once and be cured. Don'ts suffer any longer, but decide whether you will longer neglect your case of your wife, child or a near and dear relative or friend. MRS. DR. HARKEY-ADAMS' Success in

Mrs. Dr. Harkey-Adams -WILL VISIT-CANTON, O., TUESDAY December, 19. ALLIANCE, O., December 17 and 18. MASSILLON, December 20, DENNISON, December 21,

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